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WHERE ONLY THE BEST IS GOOD ENOUGH

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Different—but True

WHEN a Billingham vicar warned his parishioners “that they should be quite clear that Mormon beliefs are far removed from any Christian teachings they have been accustomed to” he spoke the truth.

The good vicar went on to say: “Mormon beliefs are so different from any other major Christian communion that any form of co-operation is made very difficult.”

It is perfectly correct that most of the doctrines taught by the Latter-day Saints are widely different from those taught by other Churches, but does that make them wrong?

Most churches baptise infants. Mormons do not. Is it Biblical to baptise infants?

Most churches “sprinkle” in baptism. The Mormons immerse. Which form is right? It is well known and admitted by all concerned that the original Christians baptised by immersion.

Most churches have an uncertain idea of God, saying he is without body, parts or passions, and some even say he is not a Person. The Latter-day Saints say he is a Person, the Father of Christ in the flesh, and our own heavenly Father in the spirit. Which is right? The Bible teaches the Mormon doctrine of Deity.

Most churches say there is no more revelation or prophecy. The Mormons teach that prophecy and revelation are essential to the survival of the true Church. This is taught also in the Bible.

So we might go on. Mormonism admittedly is different from the creeds of other churches, but for only one reason—the others have departed from Bible principles, while Mormonism holds to the scripture.

A THOUGHT FOR YOUR TALK

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decree falls upon the world.

—THE PROPHET JOSEPH SMITH

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135th Annual Conference

We are living in perilous times

by President DAVID O. MCKAY

Address of President David O. McKay at the opening of the 135th Annual General Conference, Sunday, April 4, in the Tabernacle. The message was read by his son, Robert R. McKay.

MY brethren and sisters, and friends of the television and radio audience, as I approach this solemn duty, I sense fully the need of your united support, and particularly the sustaining and guiding influence of the Spirit of the Lord.

"I charge thee," wrote Paul to Timothy, "before God, and the Lord Jesus Christ ... Teach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering." (II Timothy 4:1-2.)

In the same letter he prophetically declared "that in the last days perilous times shall come. For men shall be lovers of their own selves ... lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof." (II Timothy 3:1-2, 4-5.)

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards, I have nothing new to offer. You have heard them mentioned frequently, but I think, as with the Gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish, with all long-suffering as we contemplate the rising crime

wave, and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question the fact that we are living in perilous times; that many people have lost their moorings and are being "... tossed to and fro ... with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4:14.)

Among the glaring evils of our day are two which seem to be most detrimental, and which must be curbed if we would preserve true Christian ideals. These are: FIRST, an increasing tendency to dishonour the marriage vow: and SECOND, mounting juvenile delinquency. Careful study discloses a close relationship between these two unwholesome social conditions.

As evidence of the first, we need only to glance at the number of divorces in the country at large. Recent statistics disclose that one out of every four marriages is separated by the ever-grinding divorce mill.

But it is the ever-increasing crime wave to which I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool, and are being contaminated overwhelmingly by it.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, who is probably America's leading authority on crime, made the following alarming report at a dinner held in

his honour in Chicago, Illinois, on November 24, 1964:

"To every man and every nation there comes a time when decisions must be made about grave problems. Further delay in seeking solutions can bring disaster. That time has come for the United States.

"The moment has arrived when we must face realistically the startling fact that since 1958 crime in this country has increased five times faster than our population growth! Serious crimes—murder, forcible rape, robbery, burglary, aggravated assault, automobile theft — have mounted steadily since the end of World War II. In 1951, these crimes for the first time topped the one-million mark, and more than two and one-quarter million serious crimes were reported during 1963.

"Even more ominous is the fact that this terrifying spiral in crime has come about through a growing wave of youthful criminality across the nation. Last year for the fifteenth consecutive year, crimes involving our young people increased over the previous year. For all serious crimes committed in the United States in 1963, youthful offenders were responsible for 72 per cent of the total arrests for these crimes! The cost of our crime has now reached the staggering sum of twenty-seven billion dollars a year!

"What a grim and unhappy commentary on the moral climate of this great Nation! The moral strength of our Nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, together with the public's apparent indifference to them, are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as man himself! However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a nation."

In calling attention to these conditions, I would not have you think

that our young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the Badlands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is ominously increasing.

In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

One important cause of the increase in child delinquency is a let-down in home ideals. A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced too many of our mothers to neglect the greatest of all responsibilities—the rearing of a family. Director Hoover makes the definite statement that "In the background of these youth offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their law-



The arrival of President McKay on the Conference stand. With him are his two counselors.

lessness had its roots in every instance in broken homes where mothers and fathers, because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligations. More often than not, God was unknown, or, more important, was unwelcome in their homes.

On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance. If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community.

You may think me extreme, but I



and home confers. None of these things carry that affection, that devotion of soul, which is the great endowment from mothers."

And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

A child has a right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need of the home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested in the fruits of true religion. Example of parents should emphasise the need of honesty in our dealings with our family, our neighbours, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers.

The Lord places the responsibility directly where it belongs, wherein He says that it is the duty of parents to teach their children the principles of the Gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents.

Next to the home as a safeguard to delinquency, the Church should be a dominant force. The other day I was pleased to note a recent Gallup Poll published in a late edition of the New York Herald Tribune, which revealed that in 1964 at least 45 PER CENT OF THE ENTIRE ADULT POPULATION of the nation attended Church in one typical week, and that although the percentage dropped four points since the peak year of 1958, it is still so high that it completely eclipses the 5 per cent and 7 per cent in some of the other leading countries. It is interesting that although men are reputedly not very religious, 40 per cent of the entire

am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business or political or social responsibilities fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his marital obligations, is a negative element in what might and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

There are three fundamental things to which every child is entitled: (1) A RESPECTED NAME, (2) A SENSE OF SECURITY, (3) OPPORTUNITIES FOR DEVELOPMENT.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. In the words of former President of the United States, Herbert Hoover:

"After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalisation or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives

male adult population of the United States attends church each Sunday. Forty-nine per cent of the women attend regularly. This means that 49,500,000 adult men and women attend Church services in the United States. But what of the other 55 per cent of men and women who do not attend Church, and what of the children who come from the homes of these men and women? Their indifference toward Church should tend only to spur us to more earnest and diligent activity.

Where there is an indifference toward Christian churches, we shall have to place next to the home, not the Church, but the public school as the most influential factor in lessening delinquency.

I believe with all my heart that the most paramount objective of the public school system from kindergarten to the university should be character-building and the evolving of true, loyal citizens of the republic. The teaching of the three "R's," of the arts and sciences, even the delving into research work, should be but a means to the development of true manhood and noble womanhood.

True education is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not teaching the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is so in heart; to love God and serve Him supremely, not from fear, but from delight in His perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Walde Emerson, reputedly the wisest American, said, "Character is higher than intellect. A great soul will be fit to live as well as to think."

Another safeguard against delinquency of youth is the moral atmosphere of the leaders of the nation, town, and community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to

enforce the law.

If we are sincere in our desire to reduce the delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. A nation that has conquered great material difficulties, and harnessed the physical powers, must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

Let us here and now express gratitude for The Church of Jesus Christ

of Latter-day Saints, with its priesthood quorums and auxiliary organizations especially organized to combat the evils of crime and juvenile delinquency. It was established by divine revelation of God the Father and His Son Jesus Christ. Its glorious mission is to proclaim the birth of the Restored Gospel, to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation, and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows, who are fallen so low as to be slaves to their appetites and passions—and who would fill their purses through the weaknesses of addicts of gambling, drunkenness, and nicotine. The Gospel is a rational philosophy that teaches men how to attain happiness in this life, and exaltation in the life to come.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in church, and in our communities that will be uplifting, wholesome, faith-inspiring.



President McKay's conference message being read to the congregation by his son, Robert McKay.

A religious philosophy of divine origin

by President HUGH B. BROWN

First Counsellor
to President McKay

Text of address by President Hugh B. Brown at the Monday morning session of the 135th Annual General Conference in the Salt Lake Tabernacle.

THIS is at once an inspiring and humbling experience, when one instinctively desires to have divine guidance. It is most encouraging to have the President of the Church sitting on the stand and to know of his wisdom and blessings and well wishes.

We welcome, all, of course, as has been said, who are attending the Conference and to emphasise what has been said in previous sessions, and for the information of our friends and our members, may we for a few moments review some aspects of the religion and philosophy of this newly revealed but ancient Church.

Here is a religious philosophy of divine origin which was taught by the prophets and apostles of old and by them designated as

... the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:21.

It is the Dispensation of the Fullness of Times referred to by Paul in Ephesians 1:10.

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

It is a philosophy which provides a solution to the problems of our distraught and imperiled world.

The cornerstone of this restored Gospel is faith in existence of a living and personal God, the Supreme Being. The head of the corner is Jesus Christ, the Son of God, the same as was so fearlessly defended and proclaimed by Peter throughout his ministry. One revealing passage is recorded in the acts of the apostles as follows:

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:11-12.

We believe that man was created

in the image of God and was placed upon the earth as an embodied spirit that he might have the experience of mortal life, which is an intermediate state between pre-existence and immortality.

Pursuant to divine plan, there was a transgression on the part of our first parents and as a result they were given mortal bodies and they and all their descendants became subject to the dissolution of spirit and body through death.

Also in the divine plan provision was made for a redeemer to break the bands of death and through the resurrection make possible the reunion of the spirits and bodies of all who tabernacle in the flesh. Thus provision was made for the redemption from death of all mankind through the atonement of Christ and for their salvation and exaltation on condition of obedience to the principles of the Gospel of Jesus Christ.

He made provision for the establishment of His Church in the meridian of time during His own personal ministry, and He instructed His apostles to complete its organisation and to carry its message to all the world.

But after His crucifixion and the subsequent death of the apostles, there was a general falling away from the primitive Church. In other words, a universal apostacy followed shortly after the crucifixion. Through this apostacy, the priesthood ceased to be operative, and as we read in Eusebius, *"But when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear the inspired wisdom had passed away, then also, as they were none of the error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth."* Confusion and contention dominated the scene as men attempted on their own authority to establish churches.

The announcement of the re-establishment of The Church of Jesus Christ by His own personal appearance was followed by visits from other heavenly beings who restored the priesthood and authorised and



supervised the reorganisation of the Church. This forms the burden of our message. The mission of the Church thus restored is to preach the gospel and administer in its ordinances among all nations preparatory to the second advent of the Saviour.

Man's period of earth life is but one stage in the eternal progressive journey of the soul. Birth and death do not mark the beginning nor the end of individual existence. The spirits of all men lived as intelligent beings enjoying the right of choice and free agency before they were born in the flesh. Earth life is for the development and training of the sons of men under the direction and supervision of the Divine Father through his Son, Jesus the Christ. Here we have an opportunity to meet opposition, to test our strength, to combat and overcome evil and thereby prepare for future development throughout the eternities. This was the purpose of the creation of the earth, that men might take upon themselves bodies and become candidates for immortality and eternal life. Dr. James E. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of sublime splendour? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given domination over a few things. It is his privilege to achieve supremacy over many things.

"The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalm 19:1) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold this is my work and my glory—to bring to pass the immortality and eternal life of man.'"

All who accept the Holy Scriptures as the Word of God must believe the doctrine of the pre-existence of

Christ and also of all the sons of God. Christ lived with the Father as an unembodied spirit as noted by the inspired words of John the beloved:

In the beginning was the Word, and the Word was with God, and the Word was God:

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

John 1:1-4, 14

He who was the first born of the Father's spirit children and the only begotten of the Father in the flesh repeatedly referred to His antemortal life and declared that He came forth from the Father and would return to Him on the completion of His mission in mortality. In John 3:13, we read:

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And again in John 6:38, the Saviour said:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

Christ was chosen before the foundation of the world to be the Redeemer and Saviour of mankind. John had a vision to which he refers in Revelations. He saw one, Lucifer, known as the Son of the Morning, or Satan the Dragon, who led the rebellion, and he declares:

And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought his angels ...

Revelation 12:7

Those among these unembodied spirits who, as Jude says, "Kept their first estate," were given the opportunity to experience mortal flesh whereby their spirits were clothed in bodies of flesh consisting of earthly elements, or as stated in Genesis, "made of the dust of the earth." The others who, with their leader, "kept not their



A view of the vast congregation in the Tabernacle.

first estate," became the Devil and his angels and were permanently denied the privilege of mortal existence which is an indispensable prerequisite to exaltation and eternal life.

Man's remembrance of his earlier existence was suspended and man and woman became earth tenants with power and dominion over all his other creations as we read in Genesis:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created



that such MUST be. He never has and never will trammel man's free agency, even though men may disobey His immutable laws and bring upon themselves resultant sorrow and condemnation. Though God is omnipotent, He permits many things contrary to His will, but He desires that every soul shall be saved in His kingdom. In fact, He has declared it to be His work and His glory "to bring to pass the immortality and eternal life of man."

We hold, however, that only Adam will be held accountable for his disobedience although through the transgression the penalty is operative upon all flesh. Even so, the atonement of Christ is available to all, for as Paul said:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 5:12, 18.

We affirm as a fundamental principle the Biblical account of the atonement wrought by Jesus Christ, and we accept it in its literal simplicity. We hold further that He was the one and only being gifted to become the Saviour and Redeemer of the world. No other man possessed power to hold death in abeyance and to die only as He willed to do so. As it is declared in John 5:26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And in John 10: 17-18:

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

The effect of the atonement is twofold, viz., universal redemption of the human race from death and individual salvation whereby relief from the effects of personal sins becomes available.

All men, regardless of the degree

he him: male and female created he them.

Genesis 1:26-27

Man enjoys freedom of action and agency of choice, but while free to exercise this volition, he must abide the consequences of his decision. Through trial and error we, like the Master, learn obedience by the things which we suffer. As Paul said:

Though he were a Son, yet learned he obedience by the things which he suffered:

And being made perfect, he became the author of eternal salvation unto all them that obey him.

Hebrews 5:8-9

To the entire human race mortal life is a connecting link or an intermediate state joining the two eterni-

ties of the measureless past and the eternal future. All men, sons and daughters of divine parents, are on this earth to experience an enlarged sphere of interest and activity in a terrestrial world preliminary to entrance into celestial glory.

We accept the scriptural account of the creation of man in the image of God. The fall of Adam brought a heritage of mortality and death, and the atonement of Christ made possible man's return to his former estate "added upon." These two divine missions were therefore of universal consequence.

It must not be assumed, however, that the fact of God's foreknowledge of what WOULD be under given conditions was a determining cause, or

of their guilt or innocence, will be resurrected from the dead, and this belief also becomes a foundation stone in the structure of the Mormon Church. But, in addition to this general salvation through the atonement, every soul that lives in mortality to the age of responsibility may place himself within the reach of divine mercy and may obtain a remission of sin.

We do not accept the doctrine of original sin but believe that children are born innocent and if they die before they reach the age of accountability, they are redeemed from death through the atonement of the Saviour, redeemed also from any possible effects of inherited tendency to sin. They, therefore, require no baptism or other ordinance of admittance into the kingdom of God for they are innocent in His sight.

Salvation from sin is obtainable, then, only through the acceptance of the atonement of Christ and obedience to the laws and ordinances of the Gospel. Every man must bring his personal life into harmony with those laws. Thus, as Paul says, Christ

... became the author of eternal salvation unto all them that obey him. Hebrews 5:9.

Considering conditions in the world generally, there never was a time more cut off from Christ than ours, or one that needed Him more.

We reject the unscriptural doctrine that there are but two places or states of eternal existence—heaven and hell—and that all men will go to the one or the other. According to the record of John, the Saviour said:

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. John 14:2.

We affirm on the basis of direct revelation from God that graded degrees of glory are prepared for the souls of men and that these comprise in decreasing order the Celestial, the Terrestrial, and the Telestial Kingdoms. These several glories are likened unto the sun, the moon, and the stars and were understood and advocated by Paul to the saints of Corinth as follows:

There are also celestial bodies, and bodies terrestrial; but the glory of

the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. 1 Corinthians 15:40-42.

The Saviour selected and ordained twelve men whom He called apostles, and He commissioned them to preach the Gospel to all the world. In fact, His Church, both in ancient and in modern times, is built upon the foundation of apostles and prophets. Quoting Paul again:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Ephesians 2:20.

And he gave some, apostles; and some prophets; and some, evan-

CALLED OF GOD

"Every man who has a calling to administer to the inhabitants of the earth was ordained to that purpose in the grand council in heaven before the world was."

Prophet Joseph Smith

gelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Ephesians 4:11-12.

The apostle aptly compared the organisation of the Church to the several organs of the human body. As we read in I Corinthians, Chapter 12:

...Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. 1 Corinthians 12:27-31.

All are essential to the whole, and none is justified in saying to the other, "I have no need of thee."

Shortly after the crucifixion of Christ, the leaven of apostasy and disintegration began to work. The evidence of spiritual decline was observed by the apostles, and they predicted even a greater falling away, which, in fact progressed through the early period of Christian persecutions from Nero to Diocletian.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgement now of a long time lingereth not, and their damnation slumbereth not.

11 Peter 2:1-3.

A widespread apostasy FROM the church was followed by an apostasy OF the church. This apostasy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the Gospel. This church then is Christianity restored, together with the principles and ordinances, priesthood and authority as taught and exercised in the primitive Church. This is our declaration, our testimony, and our warning voice to all men that the God of Heaven has set up His kingdom which, as predicted by Daniel:

... shall never be destroyed: and the kingdom shall not be left to other people ... and it shall stand forever.

Daniel 2:44.

Now, to this message we humbly testify this morning, to our members and to all our friends who are listening and ask them in humility to harken to the voice of the prophets of old and to the modern prophets and to the revelations of God and bring your lives into harmony with His laws, I humbly pray in the name of Jesus Christ. Amen.



My heart is full of gratitude

says President N. ELDON TANNER
second counsellor
to President McKay

Address of President N. Eldon Tanner delivered at the Sunday afternoon session of the 135th Annual General Conference.

IT was a great blessing indeed to have our beloved leader and Prophet, President David O. McKay with us this morning, and to be inspired by his message so beautifully read by his son, Robert. His spirit and blessings are with us this afternoon. He is presiding. This Conference is being conducted under his direction, and as he watches our proceedings over the television at home our hearts go out to him and we pray that God's choicest blessings may attend him always.

Brethren and sisters: It is with a deep feeling of humility and heavy responsibility that I stand before you this afternoon, and I sincerely pray that the Spirit and blessings of the Lord will attend and direct our thinking at this time.

My heart is full of gratitude for the many blessings I enjoy. I am grateful that I live in this land of peace and plenty, opportunity and freedom, for my membership in this Church, for the knowledge I have, a knowledge beyond doubt or question, that God is a personal God, that He lives, and that He so loved the world that He gave His Only Begotten Son for you and me, that whosoever believeth in Him shall not perish but have everlasting life. Yes, I know as I know I live, and as Peter also knew when he answered Jesus: "Thou art the Christ, the Son of the living God."

I am so thankful for my wife and family, for my progenitors, and for my grandchildren, my friends and associates, for the health and strength that I and my family and all of us enjoy; also, that my family and I can kneel down and pray to a personal God who we know is interested in us, who will hear and answer our prayers, who has given us the Gospel which, if lived, will lead to immortality and eternal life. What a strength it is to know that we are God's spirit children, and that we are made in His image, and that we can go to Him with our problems as our Father in Heaven.

Many times have I expressed my gratitude to my Heavenly Father that my forefathers had such a belief in God and such a determination to worship and serve Him according to the dictates of their own conscience and without restrictions, that they were prepared to give up everything they had and leave their native land and come with the Pilgrims in the Mayflower to this great land where they could enjoy that freedom of worship. Though they suffered many hardships, the rigours of cold and starvation, and influenza where more than half of them lost their lives, the survivors thanked God for the privilege of religious freedom, which to them was sufficient reward for all the untold suffering through which they had come.

Let us never forget that these freedoms which we enjoy, the blessings and comforts and ideals which are ours, as well as the progress which has been made in every field of endeavour, have been gained by the sacrifice, the pain, tears and agony of some souls who had every reason to be discouraged, but who had faith in God and fought on to victory.

Again here and now I wish to express my appreciation to my Heavenly Father for the fact that my great grandfather, John Tanner, and his son, Nathan, and their families had the faith and courage to join the Church of Jesus Christ of Latter-day Saints shortly after it was organised and when it was so unpopular.

The records which we have tell us that they were honest, honourable, upright and God-fearing men; that they were good citizens; that they were interested in their community; and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God, they were confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts or passions. In fact, as Paul told the Athenians, many were then, as they are today, ignorantly worshipping an unknown God, or denying Him entirely.

However, when he heard the message of two Mormon missionaries

that God, the Father, and His Son, Jesus Christ, were living personages, and that they had appeared to the young boy, Joseph Smith, when he went into the grove to Pray, as Christ had appeared to Paul, John Tanner believed them. And when he was told of the restoration of the priesthood, and that God had spoken to man again and had chosen an individual, Joseph Smith, as a prophet, seer, revelator and translator by whom the Book of Mormon had been translated, he knew that this was true. It brought joy and satisfaction to his soul, and brought renewed faith and hope when he realized that the true and everlasting Gospel in its fullness had been restored to the world.

How grateful I am that his faith in God and his understanding of the Gospel and his desire to serve God and keep His commandments were so great that he and his family did not hesitate to join the Church and go through all the persecutions that the Saints endured at that time. They, with thousands of others, were driven out of their homes, and, leaving everything they had, were driven west across the plains to the Rocky Mountains to this, the Great Salt Lake Valley, where they could enjoy freedom of worship for which they had sacrificed so much.

As a result I have been taught since my youth to have complete faith in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and to realise that Christ gave His life for us and was resurrected, literally resurrected, and through His atonement we will all be resurrected; and all mankind may be saved by obedience to the laws and ordinances of the Gospel.

I wish to bear my testimony too that I know that God speaks to His people today through a prophet as he has done in the different dispensations of which the Bible and the Book of Mormon bear witness so clearly. I cannot express in words my deep appreciation for the privilege I have of associating so closely with His Prophet, David O. McKay, who leads the Church today under divine guidance.

It is a great opportunity, privilege,

and blessing to be able to dedicate my time and efforts entirely to sustaining him as a prophet of God in the service of our Maker and of our fellowmen, and of working so closely with these devoted General Authorities to whom you have listened and to whom you will listen in this conference.

I pray that God will give us wisdom and direct our efforts as we endeavour to lead the people in the paths of truth and righteousness. We are greatly concerned about conditions in the world today, and particularly the evils and temptations facing our youth. We realise that the great threat of the future today is the decay of spiritual, moral, and family life.

It is alarming to see how crime is increasing throughout the whole of the United States, and for that matter, throughout the world. In the U.S.A. there was an increase in 1964 over 1963 of 250,000 serious crimes that were reported by the agencies. And the statistics as issued by J. Edgar Hoover, director of the Federal Bureau of Investigation, show that in a city the size of Salt Lake the increase in crime was up from 12 to 17 per cent. There were 17 per cent more murders, 14 per cent more forcible rape, and 17 per cent more robbery in 1964 than in 1963.

Conditions in the world are appalling. We have men who from the pulpit are questioning the divinity of Jesus Christ. They do not understand the kind of God they worship, and people everywhere have lost their faith and don't know where to turn. Also it is shocking indeed to read the articles appearing in the magazines and papers today on the question of morality. One can hardly believe what he reads.

In order to make clear and to leave no doubt as to what I mean I shall refer to statements that have appeared in books and magazines and have been attributed to university professors, chaplains and psychiatrists, many of which seem to challenge Christianity's basic teachings against fornication and adultery.

A new morality is being advocated in which they propose an ethic based

on love rather than law in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbour in each given situation.

Some maintain no sexual relationship should be absolutely condemned by the church. Others claim that moral conduct is the sole concern and responsibility of the individual. Some argue that man is free to change occupations, homes, states or countries, and ask why he should not be free to change married partners.

We all realise and are more thankful that these views are not generally accepted, and, in fact, are strongly opposed by most people. Dr. Norman Vincent Peale, in commenting on the alarming new line on morals, says: "For my part, I have had too much experience with raw human nature to



believe you can scale down moral standards in any area and not reap a whirlwind of broken lives."

And as Paul admonished the Galatians:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:7-8).

Dr. Peale goes on to say, "The sophisticated-intellectual hue and cry that we must get rid of the old sense of guilt is less than impressive. Guilt can be a pretty healthy deterrent that puts the fear of God into people, stiffening their moral sense and motivating them to live right."

He then asks the question:

"Should the church still teach a high standard of personal morals?"



And answers, "It may shock you even to have the question raised, but unfortunately a few ministers are verging toward a permissiveness that disturbs a lot of thoughtful people.

The effort seemingly is to keep the church somewhat in line with paganistic viewpoints in an effort, I suppose, to maintain an influential rapport with these elements. The policy seems to equate Christian morality with worldly morality rather than the maintenance of a system of moral absolutes. In effect, the new permissive policy seems to reduce Christianity to the world rather than to employ the tougher and more skillful strategy of bringing the world up to Christianity."

Imagine young people in our schools and our universities who have not been taught in their homes or in their churches an unwavering faith in God and the importance of good, clean, moral living, having to face the kind of thinking and temptations and evil that are found throughout the world today. This must be shocking to the parents who realise that such things are going on. There is a very serious and great danger, however, and that is that many, many of our parents do not realize, nor will they believe, that these are the conditions in the world today, and therefore seem to be prepared to let nature take its course.

Where are we going? What is the matter with the world? How different are we from, and how rapidly are we approaching the pattern of life which caused the downfall of Rome? This was forcibly brought to the attention of myself and all who listened to Dr. Charles Habib Malik of Lebanon, professor of philosophy at the American University of Beirut. He was president of the United Nations General Assembly in 1958-59. In his message he said to all Americans:

"The world is turning its back on you because you are turning your back on yourself. Do not turn from the basics that have made America great—an abiding faith in God and in the dignity of man, created in the image of God." He appealed to America and the world not to let the

power of material wealth and learning corrode because of a diminishing faith in God. Imagine this having to come from a man from Lebanon or from any other country!

It is true that all through history the ignoring of the laws of God leads to the ignoring and defying of all law. The scriptures and history teach us that man cannot continue to deny God and ignore His laws and expect to prosper. And as William Penn so aptly said: "Those who are not governed by God will be ruled by tyrants." No one can deny that the Sermon on the Mount, the Ten Commandments, and all of the teachings of the Gospel of Jesus Christ offer a better way of life, and that if lived, bring greater joy, success, love, prosperity, and peace to all, and lead to immortality and Eternal Life.

We greatly appreciate and wish to express our wholehearted support to all who are engaged in the fight against evil, and we want you to know that The Church of Jesus Christ is determined to do all in its power through its auxiliary organizations, priesthood quorums, its missionary programme, and through families of the Church, to uphold righteousness and live and teach the fundamental principles of the Gospel, which is the plan of life and salvation.

We greatly appreciate the thousands and thousands of individuals throughout the Church who are prepared to accept office and responsibility in the Church and faithfully live the Gospel and teach it to all who will listen, and also to the hundreds of thousands of parents everywhere who are endeavouring to live and teach a faith in God and the principles of right living to the families.

My wife and I have thrilled during the last month or so to receive letters from two of our daughters and a phone call from another saying how pleased they are and thankful for the programme which helps them in teaching the Gospel and right living in their Family Home Evening once every week. Here they gather their children around them and teach them the plan of life and salvation, realizing that parents having children in

Zion are commanded to teach them to understand the doctrines of repentance, faith in Christ, the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands.

Also it gives them an opportunity to get better acquainted with their children, to know what they are thinking, and to let the children know what the parents are thinking, what they believe and what is right, and the children really enjoy it. They are taught that we are the children of God, and that as His children we have that spark of divinity in us which makes it possible for us to reach immortal heights by living according to the teachings of the Gospel of His Son, Jesus Christ.

It is encouraging to know that my grandchildren, 24 of them, are being taught to pray to God and thank Him for His many blessings and to ask for His guidance and strength from day to day, to have faith in Him, to realize that they have a purpose in life; and that the principles taught by Jesus Christ are the principles by which we must govern our lives. Where can you find a lovelier sight than a family kneeling together in prayer to their Father in Heaven in the full knowledge that He can and will hear and answer their prayers.

Families throughout the Church are being taught these things, and they are taught to be honest, true, chaste, benevolent, virtuous, and to do good to all men. They are also taught that if there is anything virtuous, lovely, or of good report or praiseworthy, to seek after these things, and that to meet the evils and temptations in the world today we must have faith in God and live according to the principles of the Gospel as taught by Jesus Christ.

May we all have the vision, the faith, and the courage to so order our lives, I humbly pray in the name of Jesus Christ. Amen.

"Friendship is one of the grand fundamentals of Mormonism; it is designed to revolutionise and civilise the world, and cause wars and contentions to cease and men to become friends and brothers."

—Joseph Smith

General Priesthood

Dramatic show of love for Prophet

TWELVE thousand men and boys stood as one to sing "We Thank Thee O God for a Prophet," as President David O. McKay greeted priesthood holders in the Tabernacle on Temple Square.

The spontaneous singing followed a brief comment from President McKay at the opening of the annual General Priesthood meeting of the 135th annual General Conference of The Church of Jesus Christ of Latter-day Saints.

"Surely any of you will appreciate my feelings when I say I'm happy to meet you," said President McKay. Attendance of the beloved 91-year-old leader of the Church was a surprise. He had attended the Monday morning session of Conference but had remained home for the afternoon session.

"I had in my heart a message to give to you, though at this moment I've been advised that I had better conserve what little strength I have, so I've asked my son Son Edward, to read it to you," President McKay said.

"I'm honoured to work in the priesthood—with my counsellors and other General Authorities of the Church. My heart is overflowing for the companionship I find in the priesthood and I am grateful that we are worthy to carry on the priesthood work of the Church of Jesus Christ of Latter-day Saints," he said.

"I close with a prayer in my heart that the Spirit of God will bless you," he added.

Then, as he sat down, the huge

audience in the Tabernacle dramatically stood and began singing the words of the popular church hymn, "We Thank Thee O God For A Prophet."

The meeting was conducted by President Hugh B. Brown, first counsellor in the First Presidency.

Following the opening song by the men's chorus of the Tabernacle Choir, the invocation, and then a second song by the chorus, President McKay stood, and without introduction, addressed the congregation.

In his prepared remarks President McKay warned against the evils of smoking. Those who promote the use of tobacco are "conspiring men" he warned, "who have evil designs upon youth. Keep your eyes and ears open to observe if they are not taking the same steps now to get our boys interested as they did to entice women to use that vile weed."

Our youth should be taught the hazards of cigarette smoking in health. They should be taught that doctors and scientists now have established a direct tie to cancer in cigarette smoking.

President McKay criticised cigarette advertising which is "promoted with such reckless abandon, in spite of what research has already proved regarding the dangers of smoking that the most charitable conclusion to be drawn is that the promoters have no regard whatever for the value of human life. It seems that success for the tobacco industry is more important than the avoiding of suffering and death."



President McKay speaking at the General Priesthood Session.

The word of the Lord to the Prophet Joseph Smith is that tobacco is not good for man. "The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed, and we as a people stand committed to that command from God," President McKay added.

He urged fathers and members of the priesthood to set an example worthy of imitation to the youth to live clean lives and "that to be carnally minded is to be miserable, unhappy, but to be spiritually minded, which means to obey the principles of the Gospel in all that it means, is to have life, life eternal and peace."

Speakers in addition to President McKay included President N. Eldon Tanner, First Counsellor in the First Presidency; Elder Sterling W. Sill and Elder Alvin R. Dyer, Assistants to the Council of the Twelve, and Elder Marion D. Hanks, of the First Council of Seventy.

President Tanner appealed to priesthood holders to demonstrate their love and affection for one another and especially in their homes should they tell their "neighbours"—those whom they love most, their

wives and their children—of their love for them.

Elder Sill spoke on the Word of Wisdom and warned that those who broke the laws of the land might at least hope that their crime might not be discovered. But for the violators of the laws of God, there is no possibility to escape punishment. And each transgressor becomes his own prosecutor, his own judge, his own jury and his own executioner.

Elder Dyer said the most important personal phase of the Gospel and one that can realistically lead to the attainment of its many gifts, is that part which reaches down into the very fibre of the personal self. Here is where the power is developed. It concerns the actuality of what a person really is, and not what he professes to be.

Elder Hanks observed that the Word of Wisdom is a principle with a promise. The principle is that all that God has given to us which is good for us we should use and be grateful for, and that which is harmful we should leave alone. The promise is that through obedience to the principle we will gain great spiritual blessings.

Talks by the Twelve

President Joseph Fielding Smith

THE eternity of the marriage covenant and the perpetuation of family life here and hereafter as taught by the Church of Jesus Christ of Latter-day Saints was told to a nation-wide audience by President Joseph Fielding Smith.

Failure to feel the actuality of such eternal marital promise is, in large measure, due to the discord and divorce that is common today, he said.

"If the parents were both living in full accord with the divine principles of the gospel such a condition would not arise.

"Throughout the so-called Christian world divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them, marriage is at best a temporary union and the ceremony performed by a minister or a judge, emphatically and definitely states that the union shall be until death and then the marriage comes to an end."

The pattern for the eternal marriage covenant was contained in the first marriage on this earth, that of Adam and Eve, who married for eternity before there was any death in the world, President Smith said. Their marriage was confirmed by Paul when he told the Corinthian members of the Church that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.)

The prevalent idea in the world that marriage is a covenant for this life only was corrected in modern days through a revelation given to Joseph Smith, the first prophetic leader of the Church.

"The Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever. Death, while it would intervene was to be only a temporary separation and that the union

of husband and wife would continue on through all eternity," President Smith said.

In conclusion, he read a statement from President David O. McKay, president of the Church, emphasising that divorce is not the answer to family difficulties especially where children are concerned . . .

"Marriage is for the purpose of rearing a family, and youth is the time for it. I admire those young mothers with four or five children around them . . . The principle reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die."

Elder Harold B. Lee

Counsel that parents are responsible for the teaching of their children was given by Elder Harold B. Lee.

The Lord has warned in this day, even as he did in the days of Noah, that parents are to teach their children in the principles of the Gospel. Only in so doing may they escape the chastening hand of Almighty God, Elder Lee said.

For over half a century the leaders of the Church have pleaded with parents in the home to gather their children around them in a weekly family home evening and there teach the truths of salvation—honesty, sobriety, integrity and chastity. One of our leaders has promised that if parents would do this that 99 out of every 100 children will observe them through life, Elder Lee added.

Just like a floodlighted temple, the Gospel of Jesus Christ is most glorious in times of inward storm, and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead puts fear into our hearts, God's eternal light of Gospel truth is like that flood-lighted temple, more beautiful than ever before because of our greater need.

May we have the history of past generations, in their failure to teach their children, be our monitor of today, lest the sins of the children be upon the heads of their fathers, Elder Lee said.

Elder Spencer W. Kimball

A call to Church members for diligent work in home teaching and home night programmes to off-set juvenile delinquency and family difficulties was sounded by Elder Spencer W. Kimball.

Elder Kimball, after detailing moral difficulties of today, posed a question, asking if such a condition could be arrested.

"The answer is yes," he declared, adding, "but the solution is not easy. If it could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building programme would be initiated. If additional social workers could prevail or prisons and penitentiaries stop the onrush of delinquency, such institutions would be dotted over all the land. These are not cures."

He said the Lord had given the Church a simple plan that only requires a change of attitudes and way of life. This answer has been ignored by the masses because it requires sacrifice and dedication.

The spirit of worldliness and hoodlumism has brought defiance to law, disrespect for authority in both secular and religious circles, but there is a remedy, he said.

"The Lord has offered an old programme in new dress and it gives promise to return the world to sane living, to true family life. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and frolic. The home teaching and family home evening programmes will neutralise the ill effects only if people will apply the remedy," said Elder Kimball.

Under this programme, if accepted, the father will teach his children. This practice can be universal regardless of what church people belong to, he said.

If parents failed to teach their children, difficulties are bound to follow.

If they do teach their children by meeting within home night activities, Elder Kimball said, immorality, broken homes, delinquency would

fade out.

"Most ills of life are due to failure of parents to teach their children and the failure of posterity to obey," he said.

The panacea for all problems is found in good home life, home teaching and parental guidance.

Elder Mark E. Petersen

Elder Mark E. Petersen struck hard at the so-called "new morality" which finds no fault with free love.

He indicated particular revulsion at the fact that many Protestant ministers are espousing such a doctrine.

Elder Petersen enumerated the many forms of apostasy down through the ages, including the modern tendency of many people to condone the sin of adultery.

He expressed a firm testimony that the standards of God have not changed with regard to sinful sex or any of the other forms of personal apostasy inveighed against by God since ancient times.

The speaker referred to an article in Time Magazine to the effect that "the 20th Century's sexual revolution directly challenges Christianity's basic teachings" against immorality.

The article reported on a gathering at Harvard University of 900 clergymen and divinity students, many of whom advocated licentious free love as a "healthy advance."

Concerning these developments, he asked, "Has Christ changed His mind . . . Does He no longer believe what He taught when He was on the earth?"

He pointed out that God still says, "Thou shalt not commit adultery . . . Christ still says, 'Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.'"

He continued:

"In this modern day, God has restored His pure Gospel and His divine Church . . . Part of that restoration is a re-statement of the moral law.

"By modern revelation He tells us that sex sin is next to murder in the divine category of crime."

"Know that virtue is a vital part

of the restored gospel and can never be separated from it," Elder Petersen said.

He made a special appeal to youth of the Church to be chaste.

Elder Delbert L. Stapley

Elder Delbert L. Stapley expressed concern about the growing trend towards corruption and immorality.

He urged Latter-day Saints to remain alert about what goes on around them, so they can fight against insidious influences which sometimes seem innocent enough in the beginning, but which soon get beyond control.

"Too many of us are naive, unsuspecting and unsuspecting in these matters," he told the conference audience.

He quoted liberally from scriptures to drive home the point that Latter-day Saints have an unfailing guide to set them on the proper path and to set an example for others.

"Why are we gathered here in the

tops of the mountains? We are assembled here to unitedly perfect ourselves and be living examples of that which we proclaim unto the world—God's law and word. It is from here that the word of the Lord is to go forth to all nations," he stated.

"As people of the Lord we are different, and we choose, and I hope dare, always to be different."

The speaker pointed out that people of The Church have no excuse to ere in knowledge and understanding of right and wrong because God has marked the course, "the straight and narrow which leads to life eternal."

Elder Marlon G. Romney

Peace and righteousness will ultimately prevail in the earth but it can come only when men will seek to establish the Kingdom of God, said Elder Marlon G. Romney.

Elder Romney described current conditions in the world as appearing to be going forward while actually going backward.

Like the rest of the world the mem-

bers of the Church are alarmed and anxious about the drift, but they are not searching for answers to the reasons, for the Lord has given the answers.

We know the reasons and we are under a divine charge to declare them to the world. More than a century ago God opened the heavens and gave warning. He confirmed the drift and pointed out the reason, the remedy for it, the awful consequences which would come of it, and finally the assurance that peace and righteousness will ultimately prevail in the earth.

The Lord's purpose in revealing the calamities was not to condemn the world, but to save mankind, Elder Romney said.

God also revealed the cause by which they could be turned aside.

We are then, going forward-backward because the inhabitants of the world seek not the Lord nor to establish his righteousness. If men do not humble themselves and seek the Lord—to establish his righteousness—they will then implement what the

CONTINUED ON PAGE 187

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No room for division

THE weekly Ward or Branch priesthood meeting should be attended by *all* holders of the Aaronic and Melchizedek Priesthood. Following brief opening exercises, presided over by the Bishop or Branch President, the Melchizedek Priesthood members should convene in their own quorums or groups for appropriate instruction by their leaders and to conduct business pertaining to their particular activities. The Aaronic Priesthood holders meet in their separate quorums or groups under the supervision of the Bishopric or Branch Presidency, who have direct responsibility for teaching and developing the young and the mature brethren in order to qualify them for service and steady advancement, according to the revealed order of the Priesthood.

Brethren in the priesthood are responsible for one another. They must learn to live, work and progress together. This begins in the Priesthood meeting where they become conscious of the fact that the priesthood is a great fraternal brotherhood, having eternal significance. In this system we learn to sustain one another in priesthood callings and to honour and respect Church leadership.

Work for Unity

Paul, in his letter to the Corinthians, gave important advice when he wrote, "Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This counsel becomes more important when applied to those who hold the priesthood, for in the new responsi-

bilities attached to the correlation programme, "there is no room for division," but only a profound conviction that it is the duty of all holding authority to open their hearts and minds to receive the policies and procedures, and indeed any changes which are made for unity.

Progress through Service

The First Presidency have said that instructions as presented in the "Melchizedek Priesthood Handbook" are issued "for guidance and direction, with the confident expectation that it will aid you in magnifying your callings and in discharging your responsibilities as servants of the Lord." As a pattern for doing things changes, so must the individual who holds the power to serve, change. The old order changes as new methods are introduced for the furtherance of God's Kingdom, and the Priesthood with all its many facets is the recognised key unit. This means every male member of the Church, twelve years of age and over, should have the desire to render as complete a service as possible, to help him overcome weaknesses and become courageous in steadfastness, thereby readily accepting the divine purpose of God who watches over the destiny of his Church.

In His concern for the progress of His children on earth, the calling of His sons to fill responsible positions becomes more meaningful, and confirms that all must be called of God, as stated in the scriptures, thus making a body of royal Priesthood.

Loyalty to Authority

In following the counsel of the First Presidency and General Autho-

rities as they present the order of things in the Priesthood programme, all leaders become, not only royal, but loyal and respectful to Church Government. However, all holding the Priesthood must remember its powers must only be applied through love, kindly persuasion and in the spirit of righteousness, for the Lord has said, "The rights of the Priesthood are inseparably connected with the powers of Heaven, and the powers of Heaven cannot be controlled or handled only upon the principles of righteousness."

The Priesthood programme given by the powers of Heaven to the Presiding Authorities, will only be beneficial and acceptable when we present it by persuasion, long-suffering, gentleness and meekness. This can only be done by having an understanding of how to instruct. Because of inattention or negligence in studying the handbook, some leaders fail to instruct in wisdom, and the body of Priesthood in their keeping are not sufficiently educated to appreciate what it means to be joined together, and to serve in the same mind and judgment.

To "Read, Mark, Learn and Inwardly Digest" is of utmost importance to Stake or Mission Presidencies, Priesthood Committees, Bishops or Branch Presidencies and Quorum Presidencies. Each should know the necessary Priesthood Meetings to be held, Quorum administration and Priesthood Correlation, then in the spirit of understanding teach so that all who participate may see a definite shape and form, and be able to mould themselves in the ways of the Lord through righteous service.

Relief Society

1965
Summer
Lessons



July

VISITING TEACHER MESSAGE

Message 2—The Unmerciful
Servant, Matthew 18:23-35

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not; but went and cast him into prison, till he should pay the debt.

"So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

"Shouldest not thou also have had compassion on thy fellow-servant even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors,

CONTINUED ON PAGE 174

'For my yoke is easy'

Lesson 2—Sources of Strength—Charity—"Christ's Example."

Objective: To show that Jesus in his own life exemplified true charity, demonstrating that a life of charity is filled with love and is free from self-pity, intolerance, envy, and hate.

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and by burden is light." (Matthew 11:28-30.)

Jesus had seen the yoke upon the oxen, how it aided them in pulling the plough. Thus, he likened himself and his teachings to a yoke which, if taken upon ourselves, would make it easier for us to bear the burden of life. More than anything else this yoke was to be the principle of Christ-like love or charity.

The life of the Master was big with love "as a tree with blossoms in the spring." His charity knew no limits, no bounds, neither height nor depth.

Jesus did not discriminate in expressing his charity for men. Only the self-righteous hypocrites came under his condemnation. (See Matthew 23). To the rest of mankind he gave freely of himself. When his disciples rebuked parents for bothering Jesus with their young children, "he was much displeased." Moreover, he used the occasion to teach a great truth.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever

shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10:13-16).

So aware was he of the needs of people, that he was sensitive to the touch of faith by the woman who dared only to feel his garment (Mark 5:24-34). Here again we may contrast the attitude of his less sensitive disciples who wondered that Jesus should discern a single touch in the midst of a crowd. Pharisees and scribes marvelled and murmured because there "drew near unto him all the publicans and sinners for to hear him." (Luke 15:1-2.) Out of compassion he fed the weary multitude (see Mark 6).

His last prayer to be recorded in full was a petition, not for himself, but for his disciples and all who should believe in him, "that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us . . ." (John 17:21.) As he hung on the cross his final request in behalf of the Roman soldiers who had carried out the orders to crucify him, was, "Father, forgive them for they know not what they do." (Luke 23:24.)

A life full of charity such as that of Jesus has no room in it for self pity, intolerance, envy, or hate. It will not be overcome by pain, suffering, and sorrow, for it will always know the joy and spiritual renewal that accompanies love.

An abundance of

British Latter-day Saint Song Writers —

The father of William was John Fowler, who was a British soldier, sent to Australia in the service of his country, taking his wife, Bridget (of Irish decent) along. While there, on May 9, 1830, William was born.

When the little boy was three and a half years old they went to the East Indies to remain for five years, at the expiration of which time John Fowler was discharged. The family then returned to England, settling in Sheffield, where John, the father, died after two years. His wife followed him in death three and a half years later, leaving William an orphan at fourteen years of age.

His parents belonged to the Wesleyan faith. He first heard the Gospel in 1848. Accepting the truth, he was baptised July 29, 1849, by Elder J. V. Long. During the same month he was appointed to do missionary work, which he continued doing for four years.

In 1853 he was ordained an Elder. In 1854 he married Ellen Bradshaw of Sheffield. He seemed to have been endowed abundantly with talent, especially in music, literature and handicraft. There are now in the family a pair of razors, which give evidence that he was very proficient in his trade as a cutler.

The hymn for which he is noted: "We Thank Thee, O God, for a Prophet," (p. 196), is by no means his only composition. A splendid violin and piccolo, of which he is said to have been the master, are now in the possession of his only son, and they are very highly prized. The violin still makes music, in the hands of his son and grandson.

With his wife and three children he emigrated to Utah, leaving London on June 3, 1863, and arriving in Salt Lake City on October 3 of the same year. The family finally located at Manti, Utah.

His ability to continue the work on this earth he so well began was soon ended, as has been the case with so many brave hearts; he gave his life for his religion. He contracted a cold while crossing the plains which turned to consumption and finally resulted in his death in August, 1865, he being then only thirty-five years of age. His body now rests in the Manti Cemetery.

talent

- William Fowler (1830-1865)

We thank Thee, O God, for a prophet
To guide us in these latter days.
We thank Thee for sending the gospel
To lighten our minds with its rays.
We thank Thee for every blessing
Bestowed by Thy bounteous
hand.
We feel it a pleasure to serve Thee
And love to obey Thy command.

When dark clouds of trouble hang o'er
us,
And threaten our peace to
destroy,
There is hope smiling brightly before
us,
And we know that deliverance is
nigh.
We doubt not the Lord nor His good-
ness
We've proved Him in days that
are past.
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of His goodness and mercy.
We'll praise Him by day and by
night,
Rejoice in His glorious gospel,
And bask in its life-giving light.
Then on to eternal perfection
The honest and faithful will go,
While they who reject this glad
message,
Shall never such happiness know.

Questions

1. What in your opinion is the most fun-
damental and probably the most
characteristic hymn in all Church
literature? Why?
2. How does it make you feel to know
that the composer of this hymn was a
native of a European country?
3. What were his gifts besides song-
writing? How did he make his living?
4. Tell the story of his death.
5. Sing his famous hymn: "We Thank
Thee, O God, For a Prophet".
6. What do the words of this song mean
to you?

WORK MEETING

The importance of posture

Good Posture—Nutrition

What is Good Posture? Good posture is the use of all parts of the body with proper balance. The person with good posture is as tall as possible without stiffness or strain, whether standing, walking, sitting or lying down.

In good standing posture, the hip joints are in a straight line with the ears, shoulders, knees and ankles. The feet are parallel. The shoulders are even and level. The chest is held high. The abdomen is flat and drawn in.

Good walking posture gives one the same appearance as good standing posture except that the body swings along in motion.

Good sitting posture is maintained with the lower back touching the back of the chair. The ears, shoulders and hips are in a straight line whether the shoulders are back against the chair or bending forward. Forward bending is done from the hip line, not from the waist line.

Good lying-down or sleeping posture means keeping the body in the same straight line as when standing. Good sleeping posture is impossible on a bed which sags.

Why have good posture? Good posture gives one a better appearance. It gives a feeling of self-confidence, ease and poise. It makes one look and feel important, which is essential to good mental health. It improves physical health by providing room for all of the body organs to do their work without crowding. As posture improves, circulation, digestion, and elimination also improve. Good posture keeps the spinal cord and other nerve centres free from pressure, while poor posture often

causes backache and headache due to pressure on the nerves.

How to have good posture. The first requisite to good posture is good nutrition. One cannot have good posture without good nutrition. Strong, straight bones are essential to good posture. A good set of bones needs a covering of firm, well-developed muscles. Good muscle tone depends on good nutrition.

Sleep and rest make better posture possible. One cannot "feel tall" and feel tired. Fatigue is one cause of poor posture. Sleep is nature's restorer. The body does its growth and repair work during sleep. The body may starve for rest and sleep just as it may starve for food.

Healthy feet help maintain good posture. Good feet make a strong foundation for the body. Fallen arches cause poor posture. Poor fitting shoes affect one's posture.

Clothing which fits comfortably and it the right weight permits the body to move freely. Good posture needs freedom for body movement. Tight or heavy clothing prevents this freedom.

Vision and hearing influence posture, especially during childhood. The child who does not hear well or one who needs glasses forms the habit of stretching the head forward in order to see or hear better.

Posture exercises help one get the "feel" of good posture. They help strengthen groups of muscles which are important in maintaining good body mechanics. Posture exercises cannot help one's posture unless the body is well nourished and well rested.

VISITING TEACHER

til he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Jesus was well aware that no law of the kingdom is more difficult to obey. The pardon of personal wrongs is not easy because of the desire for revenge and retaliation. Yet these feelings must be subdued before true forgiveness will come.

The generosity of the king is typical of God's loving kindness as Jesus would show by this comparison of the sinner to God. Mercy received should be recognised by mercy shown. The wrongs we suffer should weigh as nothing compared with wrongs we commit. We, ourselves by our own unforgiving spirit close the door against God who is always ready to forgive.

The feeling of forgiveness comes to us when we put ourselves in a position to receive it. No life can be open for forgiveness that harbours resentment. Revenge is not sweet; it returns to us to warp and darken our own souls.

Christ, most unjustly treated by the people he had come to serve said, "Father, forgive them, for they know not what they do."

We often make mistakes in judging the motives of others and fail to forgive as we should as a result of this. If we do not forgive, how can we hope to be forgiven?

Discussion

Are we willing to extend to others the same charity and loving forgiveness that we expect to receive ourselves?

Table of Calories

| | | | |
|-----------------------|-----|------------------|-----|
| Chicken | | | |
| Boiled | ... | 3 ounces | 115 |
| Tinned | ... | 3 ounces | 170 |
| Lamb | | | |
| Chops | ... | 4.8 ounces | 450 |
| Chops (lean meat) | ... | 2.3 ounces | 130 |
| Roast | | | |
| Leg | ... | 3 ounces | 265 |
| Leg (lean meat) | ... | 2.3 ounces | 120 |
| Shoulder | ... | 3 ounces | 300 |
| Shoulder (lean meat) | ... | 2.2 ounces | 125 |
| Pork | | | |
| Ham | ... | 3 ounces | 340 |
| Roast | ... | 3 ounces | 340 |
| Roast (lean meat) | ... | 2.2 ounces | 160 |
| Sausage | ... | 4 ounces | 340 |
| Cold sliced | ... | 2 ounces | 170 |
| Chops | ... | 2.4 ounces | 295 |
| Chops (lean meat) | ... | 1.6 ounces | 120 |
| Fish | | | |
| Clams | ... | 3 ounces | 45 |
| Crabmeat | ... | 3 ounces | 90 |
| Haddock | ... | 3 ounces | 135 |
| Mackerel (broiled) | ... | 3 ounces | 200 |
| Ocean Perch (fried) | ... | 3 ounces | 195 |
| Oysters | ... | 1 cup | 160 |
| Salmon | ... | 3 ounces | 120 |
| Sardines | ... | 3 ounces | 180 |
| Shrimp | ... | 3 ounces | 150 |
| Tuna | ... | 3 ounces | 170 |
| Grain Products | | | |
| Breads | | | |
| Wholewheat | ... | 1 slice | 55 |
| Cracked wheat | ... | 1 slice | 60 |
| Rye | ... | 1 slice | 55 |
| White | ... | 1 slice | 60 |
| Cakes | | | |
| Angelfood | ... | 2 inch section | 110 |
| Plain cake | ... | 3 by 2 by 1½ in. | 180 |
| Fruit cake | ... | 2 by 2 by ½ in. | 105 |
| Gingerbread | ... | 2 by 2 by 2 in. | 180 |
| Sponge | ... | 2 in. section | 115 |
| Sweet biscuits | ... | 3 in. diameter | 110 |
| Plain biscuits | ... | 2 in. square | 35 |
| Macaroni | ... | 1 cup (cooked) | 155 |
| Cereal | | | |
| Cornflakes | ... | 1 ounce | 110 |
| Oatmeal | ... | 1 cup | 150 |
| Pies | | | |
| Apple | ... | 1/7 | 330 |
| Cherry | ... | 1/7 | 340 |
| Custard | ... | 1/7 | 265 |
| Lemon | ... | 1/7 | 300 |
| Mince | ... | 1/7 | 340 |
| Fruits | | | |
| Apple | ... | 1 medium... | 70 |
| Appricots | ... | 3 | 55 |
| Bananas | ... | 1 medium... | 85 |
| Cherries | ... | 1 cup | 65 |

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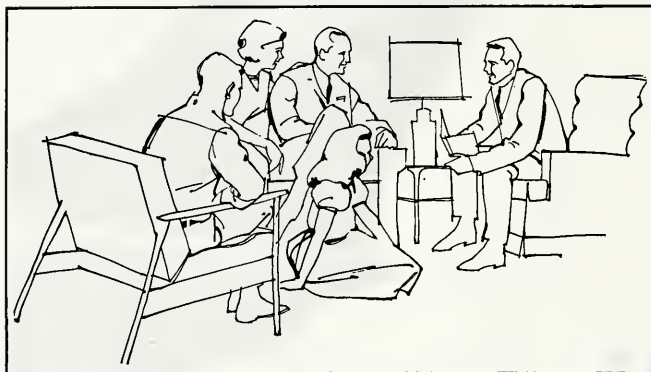
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MELCHIZEDEK PRIESTHOOD

THE REFERRAL PROGRAMME



by President MARK E. PETERSEN

and

Elder MAX A. BRYAN

ONE of the great needs of the Church in Europe is the full acceptance of the referral programme.

It is the means whereby local members may co-operate with the full-time proselyting missionaries in bringing the gospel to friends and neighbours.

The great need at the moment is to develop a willingness on the part of the local Saints to provide this co-operation. Some of them have felt embarrassed previously, because they were asked to sit in on the actual lesson discussions, and were of the opinion that their friends might resist this type of approach.

The present plan is different and free from embarrassment. It is a plan in which the Melchizedek Priesthood brethren and their wives may give outstanding assistance. It is one of our best priesthood projects. The plan in brief is this:

Elders of the local quorums should encourage their members to open their homes to group meetings between friends and missionaries, wherein our film "What Is a Mormon?" or "The Mormons in Great Britain" may be shown.

The steps in brief are these:

1. Quorum officers first teach their own quorum members the plan.
2. Arrange to show the quorum members these films before any other step is taken. Missionaries will co-operate. This will be to show the other members of the quorum and their wives, what pictures we have and how they will be presented.
3. Have the elders and their wives list some of their non-members friends whom they would like to invite into their homes to see this picture.
4. List also some inactive members of the Church who might be invited to attend the same group meeting.
5. Make an appointment with the

missionaries, and when the date is set, issue invitations to these friends. Tell them the purpose is to show them this film. We would not have one of the lessons on the same night. This would be merely a showing of the film.

6. It should be explained to the friends that we would like them to see the picture, there will be no preaching at this gathering, it will only be a showing of the film. Then if they desire to know more about us, the missionaries may make an appointment to go to the friends' home to talk further with them, and later, arrange for discussions if the people are interested. If the friends do not wish to know more, and do not wish the missionaries to call, no further calls will be made.
7. Do not attempt to have all your friends at one time. Have one family of non-members and one family of inactive members only. That will be sufficient for one time. Then a week or so later, invite in a similar group for a second showing. This may be repeated from time to time for several weeks.
8. Elders may assist their L.D.S. friends who are not in the quorum to arrange similar meetings. They may give names of persons to the missionaries for calls at a later time.
9. Occasionally we have motion pictures available, such as General Conference films or World's Fair films. Elders may co-operate with branch and ward officers in arranging for a showing of these films in the meeting house, to which they may invite their friends.

Quorum officers are urged to arrange this as a project among all quorum members, and to urge close co-operation with the full-time missionaries in working it out.

✻ Learn of me,
and listen to my words
...and you shall
have peace in me

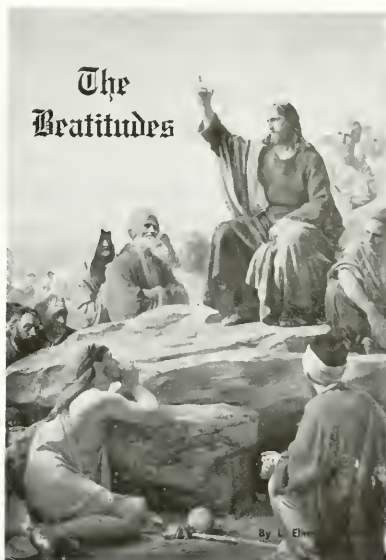
DOCTRINE & COVENANTS 19:23

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Training in home skills

VERY early in the history of Relief Society it was proposed that "a sewing day be appointed that garments and bed coverings might be made and given to such as are suffering from the cold." Early minutes of the Society indicate that knitting, quilting, patching, darning, dress-making and millinery were all part of these first work meetings. Later minutes record, "There should be a social value to the meetings and opportunity given for informal greetings and conversation."

Today, as in the days of our pioneer sisters, work meetings are a most important and fundamental part of our Relief Society programme. Our purpose still is "to train Relief Society members in sewing and other homemaking skills." However, in order that we might better fulfil the Lord's commandments to develop our talents, work meeting activities now are divided into these four major headings:

Regular Relief Society Sewing; Homemaking Activities; Educational and Cultural Features and Social Activities.

If we are to have meaningful and more enjoyable work meetings, they should be expertly planned and conducted so that all four of these objectives are realised.

REGULAR RELIEF SOCIETY SEWING

Regular Relief Society sewing is the major activity of work days. Bazaar

by **CHRISTINE H. ROBINSON**

British Mission



sewing is an important part of this activity, however, it should not be the entire objective. Our sisters should be taught the fundamentals of basic sewing. They should learn how to make a simple dress and how to alter or make over-wearing apparel. There are many suggestions in past Relief Society Magazines that give excellent ideas, for example, in March 1958, p. 191, "From Shirts to Slips;" May 1963, p. 370-71, "Shirt Tails;" April 1960, p. 254-55, "Thirteen Don'ts in Sewing;" March 1963, p.

197-99, "Sewing Success." These are a few suggestions, others may be developed among the sisters themselves.

The sisters should also have the joy of making something beautiful for their homes or their families. For example, in the Relief Society Magazine for August 1948, p. 681, we are told how to make beautiful braided rugs; in June 1948, p. 407-410, Pressed flower pictures; March 1963, p. 200, Pictures for the home; and November 1960, p. 746-49, Play things from castaways.

HOMEMAKING ACTIVITIES

Homemaking activities give opportunities for teaching and sharing ideas in new and better methods of home management and better ways of performing homemaking skills. Exchange of cooking recipes, demonstrations on bread making, cake making, and the like are all an important part of this activity. Also included is the sharing of "handy-hints" on various homemaking skills.

For example here are two "handy hints":

To preserve the beauty of cut flowers, add two tablespoons of vinegar and three teaspoons of sugar to every quart of water. If a glass stopper sticks, pour on a little vinegar; it works like magic.

EDUCATIONAL AND CULTURAL ACTIVITIES

Educational and cultural activities



CULTURAL



HOMEMAKING

can make work meetings meaningful as well as most enjoyable. The fifteen minute discussion of the work meeting lesson is included in this activity. These lessons should be presented in such a way as to encourage stimulating conversation for the rest of the meeting.

In our planning, let us not lose sight of the opportunity to add interest to our meeting by including occasionally a cultural feature. This might include a demonstration on flower arrangements, an interesting display of heirlooms or an attractive table decoration. You might have a sister prepare something interesting and appropriate on music or art appreciation. Information might be given on choosing suitable pictures for the home and ideas on how to hang them in an interesting way. All of these cultural activities can add spice to your work meetings.

SOCIAL ACTIVITIES

Each work meeting should be characterised by a warm friendly co-operative atmosphere. It should be a happy informal meeting. This does not mean, however, that our sisters should indulge in idle conversation or gossip. This should be strictly avoided and will be if the meeting is well

organised and properly planned. In order to further the friendly atmosphere, it is recommended that simple, light refreshments be served. The cost of the refreshments might be taken from the regular Relief Society fund or the sisters might take turns furnishing and serving the food. It is nice to vary this treat, variety is the spice of life. Let us make sure that what we serve is simple, but special, something the sisters will look forward to with anticipation. If you are serving something new, it is nice to write it on a recipe file card, one for each sister.

Two of our British sisters are sharing their recipes with us in this issue of the "Star." These recipes are made according to English measurements. The bread and cake are both inexpensive and easy to make, but most important, they are truly delicious. Why not serve one of them at your next work meeting?

Does your work meeting include all four of these major activities? Is it a teaching experience? Through proper planning are you helping each one of your sisters develop her skills and talents? Let us analyse and evaluate our work meetings and make sure they are fulfilling the function for which they were first organised. Even the smallest society can meet these standards.

PERSONALISE YOUR WORK MEETING

Plan a surprise—something special. For example, you might honour the sisters who are having birthdays during the month. Make an inexpensive birthday cake. Have all of the sisters sign a birthday card.

Plan to have every sister take something home with her each work day.



SOCIAL

Either a recipe, a handy hint or something she has made.

Plan your work so that each sister will have the joy of succeeding. Make sure all of your work is of high quality.

Plan your meetings so that each sister will learn a new skill or develop a new talent during the year. In order to do this, you might make a talent survey. List the special talents of each sister and also a talent she would like to develop. Create an opportunity for her to share her special talent and at the same time help her to develop new talents.

Plan to work toward a goal. For example, if you are having instructions on dress making, plan a fashion show at the end of the course so as to model the finished products. If you are demonstrating cake making, you might have a cake fair. Let your imagination creatively help you in your planning.

SUMMARY

Your work meetings can be stimulating, instructional and happy experiences for all who attend. These suggestions should help to make them so.

Recipes

Economical Boiled Raisin Cake by Sister Annie Hoyle

- 1 Breakfast cup sugar.
- 1 Breakfast cup raisins.
- 1 Breakfast cup water.
- 2 large tablespoons shortening.
- $\frac{1}{2}$ teaspoon cinnamon.
- $\frac{1}{2}$ teaspoon all spice.
- $\frac{1}{2}$ teaspoon salt.
- 1 teaspoon cocoa.

Bring to boil, let cool, add 1 teaspoon of soda dissolved in a little water. Add 2 cups sifted flour. Bake in a pan 350 degrees in electric oven or 7 gas. Serves 8.

Delicious bread

by Sister Jean B. Darling

- 1 lb. stone ground wheat flour.
- 1 teaspoon bicarbonate of soda.
- 1 teaspoon cream tartar.
- 1 teaspoon salt.
- 1 egg.
- 4 oz. brown sugar.
- 3 oz. any fat.
- Milk to make soft dough.

Greased loaf tin and cook for 45 minutes. 350 degrees electric oven, 7 gas.

SUNDAY SCHOOL

by President

O. PRESTON ROBINSON

British Mission

'This do in remembrance of me'

THE last instruction the Saviour gave His disciples, prior to His ascension, was: "Go ye therefore, and teach all nations, baptising them in the name of the Father and the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19.)

The promise that Jesus would be with His disciples "always" is one of the most glorious in the scriptures. To have the presence of His spirit is the richest blessing anyone can have in this life. This promise is predicated upon observance of His commandments—one of which is to partake of the sacrament worthily.

The reason for the institution of the sacrament as an ordinance in the Church is clearly stated in the sacramental prayer. It is so that we might "always have his spirit to be with us." When the Saviour established the sacrament," he took bread, and gave thanks, and break it, and gave unto them, saying, this is my body which is given for you: 'this do in remembrance of me.'" (Luke 22:19.) He commanded the members of His Church always to observe this ordinance, even as he had performed it. "And this ye shall do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my spirit to be with you." (3 Nephi 18:6,7.)

Partaking Worthily

The important requirement con-



nected with this sacred ordinance is to partake of it worthily. As the Apostle Paul warned, "For he that eateth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

"For this cause many weak and sickly among you, and many sleep," (1 Cor. 11:29, 30).

Paul's warning, of course, was issued to members of the Church—to those in attendance at Church meetings at which the sacrament is administered. Certainly, few if any of these members would be involved in grievous sins which would make them unworthy. What then, might be meant by partaking of the sacrament unworthily?

The sacramental prayer gives a clear answer to this question. Twice in this prayer, emphasis is placed on "remembrance." We partake of the sacrament in "remembrance of him," and in so doing, we witness that we are willing to take upon us His name and "always remember him and keep his commandments."

Probably one of the most common errors of unworthiness is to fail to remember him as we partake of the sacrament. To partake worthily, we should free our minds of all extraneous thoughts and concentrate on the real purpose of the sacrament. We

should think of Him and remember His great sacrifice which made it possible for us to live again and, if worthy, to return to His presence and to the presence of our Father in Heaven. What a glorious promise and blessing. How important it is for us to remember him and keep His commandments.

We Feed the Body and the Spirit

In partaking of the sacrament worthily, we feed both the body and the spirit. In the sacramental prayers we are told that we eat and drink "to the souls of all those who partake of it." The wording here is exact. It does not say to all of the souls who partake of it. Rather, it states, "to the souls of all those who partake of it." According to the Doctrine and Covenants (Section 88:15) "The spirit and the body are the soul of man." Therefore, worthily partaking of the sacrament provides us with the only opportunity when we can feed both the body and the spirit.

Frequent Partaking

In His wisdom, the Lord has given us the opportunity of partaking of the sacrament weekly. Recognising our human frailties, he knows that we need frequently to renew our covenants, to remember him and to bear testimony of our willingness to live His commandments. By partaking

frequently, we generate our spiritual batteries and keep ourselves from slipping into habits of thought and action which offend the spirit.

Administering the Sacrament

The sacrament is a sacred ordinance and it must be administered with dignity and reverence. All of the preparatory procedures, in the Sunday School, the concert recitations (on fast Sundays only), the sacramental hymn, the prelude and postlude sacrament gem music, the sacrament gem, are all designed to establish a spiritual atmosphere. The actual administration of the sacrament, too, must be a dignified experience. The table linen should be immaculately white. Coloured cloths should never be used. The Priesthood bearers who break the bread should make sure their hands are washed and clean. The appearance of those at the sacrament table should be appropriate to the occasion. Jackets should be worn and reverence maintained.

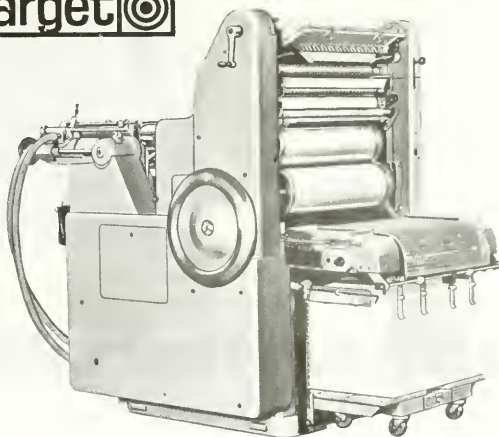
If the sacramental prayers are not memorised, practice in reading them is recommended so that they can be read distinctly without any stumbling over words.

In passing the sacrament, good order should be maintained. Although the sacrament is intended only for members of the Church, non-members in attendance who desire to partake should not be refused.

Only Priesthood bearers can pass the sacrament. This is a function of the Aaronic Priesthood, but if there are inadequate bearers of this priesthood present, Melchizedek Priesthood bearers may be used. Those passing the sacrament should walk down the aisles and hand the trays to the members, allowing them to pass the trays across to the other aisles. All aspects of the sacrament service should be planned and conducted in such a way as to establish an air of dignity and reverence.

The administration of the sacrament must always provide a rich spiritual experience. Complete reverence must be maintained so that all who partake may concentrate on the wonderful purpose of this holy ordinance which is to "remember Him" so, "that they may always have His spirit to be with them."

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THE WONDERFUL WORLD OF MIA

by President and Sister
STEPHEN R. COVEY
of the Irish Mission



All-British MIA Conference



SEPTEMBER 24, 25, 26



“WHAT do you mean, I can’t go to the ‘All-British M.I.A. Conference’ in September? I want to go. I MUST go. Why everyone’s going. Yes, I know I’m late in registering but they certainly have accommodation space for me. Why, that Holiday Camp caters to thousands! Alright, 3,500! Only 200 people from each mission and stake? But I want to be one of those people. You’ve just got to have room for me. This is one conference I can’t afford to miss.”

This is one conference you can’t afford to miss either—but unless you have already submitted your deposit or do so immediately you may be one of the “sorry, too late” mourners on the sidelines instead of an active, happily involved participant.

For those of you that have “wished” they could attend the MIA June Conference in Salt Lake City—your dreams have come true. You will laugh and dance, sing and act, participate and applaud as you mingle with thousands of other Latter-day Saint people in prayer, on the sports field, stage, swimming pool, in leadership training, sunrise testimony and in spirit.

This is not the first MIA Conference held in Britain, but it will be the largest. To capture the vibrant feeling and emotion of what your experience will be like—let us share with you brief testimony excerpts* from the two previous MIA conferences held at Filey, Yorks.

“... Not being a man of great eloquence, I feel very inadequate writing this letter. But when the theatre rang to the hymn ‘Come, Come Ye Saints,’ a fervent desire of mine was fulfilled—to be among a great congregation of Saints singing that hymn. I am afraid that I could not sing, I only made noises. I felt tears on my face and I was not ashamed. Before I joined the Church, I had always prided myself on not showing any emotion but I was proud that day to be in such honoured company. Over a year ago, my family and I had been visitors at a conven-

tion held in Bradford Chapel. During the service, the Sheffield District Choir sang and during that hymn I seemed to see a great hall and a great congregation of Saints, and on the stage sat a large assemblage of leaders. On Sunday morning, at Filey, that vision came true. As soon as we sang 'Come, Come Ye Saints,' I recognised it as the place I had seen."

"... Listening to these leaders of the Church has made me realize that they are indeed men of God, that they guide us with the spirit of God, and everything they say in leading us comes from God. Just to listen to these people is sufficient for anyone to realize that the spirit of God is with us..."

"... Twelve months ago, I heard the testimonies of the young people who had been to the MIA convention at Filey and I knew then that next year I would just have to be there..."

"... Always when reading about the early members of the Church, I have had a sneaking longing to have lived in those days when, in spite of the vicious persecution, life was an adventure. But with the pioneer theme of the whole convention, I now see how life really is an adventure filled with excitement—there are so many opportunities to serve and thereby bring joy and peace of mind; and we never know what we are going to be called for, or when..."

"... After I had heard all of those wonderful testimonies on Sunday morning, I just longed even more to be a member of this wonderful Church. I have known for a long time now that this really is the true Church of God, that the leaders of the Church received direct revelation from God, and if ever this knowledge was taken from me, my life would not be worth living. I love this Church and everything that it stands for, and it is my most sincere prayer that I may soon be baptised."

"... As we sang the song 'Shall the Youth of Zion Faker,' my heart was very full. I know that as the youth of the Church and the leaders of tomorrow will not falter because

we have the precious gift of the true Gospel of Jesus Christ in our lives..."

"... Two years ago, I met a Mormon girl who shone with the light of the Gospel. I remember at the time, I said to her, 'Enid, I am a Roman Catholic and I will always remain a Roman Catholic...' 'She used to bring me to Sunday School and Sacrament Meeting and I am so grateful for the Holy Ghost which testified to me of the truthfulness of the Church. That young Mormon girl is now my wife and I have married her in the temple. I am thankful to the Lord for that privilege and although I am only a young man, I say to all the youth today to live worthy to partake of that same blessing. For I cannot express to you in words, the feeling that I have in my heart of joy and happiness..."

"... As I sat in the Empire Theatre during the Sunday morning session of the MIA Convention, my mind reverted to a somewhat similar day more than thirty years before, (about 1925-1928) the day upon which was held the first MIA convention of the British Saints.

Dr. John A. Widstoe had just arrived to preside over the mission and he made the statement at that time to the effect that the Youth Convention would grow to a mission-wide

and maybe even continental-wide proportions."

"... Every place I turned, I saw a smiling Mormon with hands outstretched and a warm greeting. I had a wish in my heart that there could be a village where everyone was a Mormon and we could spend our time in the loving association of Saints. We could call it 'Mormon Village' for everyone would be a Mormon."

This MIA Convention is for YOU and YOU and YOU. For the youth of the Church, for the MIA officers and teachers, for families and individuals. "The great joy of this convention will lie not only in the fulfillment, but in the preparation." Can you picture one thousand young people participating in a spectacular dance festival exhibiting the dances throughout the ages... the teamwork of a branch or ward roadshow production—written, directed and produced by faithful, hard working Saints... a fifteen-year-old boy in the speech finals telling us why "Life is for Joy."

Indeed, the purpose and function of this "All-British MIA Conference" is the same as the MIA has outlined to us—to develop testimonies of the Gospel, develop talents, provide social activities, provide recreational activities, make many new friends and develop faithful Latter-day Saints. Just imagine—a Mormon village—where everyone is a Mormon!

Brigham Young, a Prophet of the Lord, in organising this association gave these words as the foundation, "We want you to organise yourselves into associations for MUTUAL IMPROVEMENT. Let the key note of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."

★ Millennial Star, July 1959



THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board



ON the last Primary day in July a special musical activity is planned for all children. This activity will take no extra practising or special work with the children, and every child can participate whether he has been in regular attendance at Primary or not. This activity can be made simple enough for the smallest home Primary, or expanded enough for a large ward Primary. The purpose of the activity is to help the children enjoy singing together while they learn about "our glorious world."

The theme of the activity is centered around the song, "I Think the World is Glorious," which should have been previously learned for the Primary Family Hour. (It is found in the Primary Envelope of Songs, 1964.)

The programme should involve all of the officers, teachers, and children in Primary and will take the place of the opening exercises of Primary on the last Primary day in July. It would be an excellent opportunity for all of the children on a branch or ward to meet together if transportation could be arranged and all home Primaries or dependent groups participate with the larger Primary.

Begin to plan for this activity by the end of May. Evaluate your own situation. How many children do you have? Into which classes are they divided? Will you want each class to sing a song by themselves? Will you desire the entire Primary to sing several numbers? Would you like one song by the officers and teachers? How can you best plan to prepare this activity so that your Primary will profit by it?

"We Sing of Our Glorious World," is to be a thirty minute activity. Look through "The Children Sing" and select those songs which are about the earth, the seasons, the weather, nature, or the beauties of the world around us. Select other songs on this subject from "The Children's Friend," and the Primary Envelopes of Songs. Use the months of June and July to sing these songs in the regular Primary time.

In planning the music activity, decide which song each group will sing. Dependent or home Primaries could be asked to practise any one of these songs so that they would know it well enough to sing for the programme.

Notify the branch presidency or

bishopric of this special activity and solicit their support. Parents of the children may enjoy attending and watching the special visual aids and devices used to portray the songs and to bring the children into activity as they sing.

On the day of the activity, sit the children in a circle or a double circle if the Primary is large. Leave an opening in the circle large enough for the chorister to stand. If you have a piano it should be placed conveniently near by. As each group participates they may stand in their place to sing the song. Try to present each song in a different way to make the programme interesting and varied for the children and others who may be invited to participate.

The Primary General Board suggests the following procedure for the programme:

"After the prayer song and prayer, you may wish to begin something like this: Boys and girls, we learn of the world at home, at school, and here at Primary. One of the ways we learn about our glorious world is to sing of some of its beauties. This reminds us and helps us to appreciate our blessings and to love our won-

derful world. It gives us opportunities to thank our Heavenly Father for all He has given us. We are seated in a circle, which reminds us that the world is round. As we listen, watch, think, and sing, let us be happy that we can come to Primary and learn of our glorious world through our Primary songs. Let us now sing, "I Think the World is Glorious."

Then proceed with your programme as you have outlined it ... At the conclusion of the programme thank the boys and girls for their participation. Regular classwork should follow the programme. (Primary Music Outline and Calendars 1964-65, p. 20.)

Songs for this programme should be developed in as many different and interesting ways as possible. With some of the songs write the words on strips and let children hold these while the song is sung. If you divided the words of the song into four strips then four children would help. Ask the children to arrange themselves in a straight line so that the words of the song will read correctly. Then the entire song could be sung by the class selected. The entire Primary and visitors could be invited to sing the song through after the class had finished.

You may desire to have the children move their bodies in a swaying motion suggested by the music. A good song for this is "Summer Days," "The Children Sing," No. 167. Then further dramatize the song by doing the motions which the words suggest. The children could go to sleep, move their arms like birds flying, and wiggle their feet as though splashing in the water.

To vary the presentation a class would certainly enjoy singing "The Sunshine's Message," No. 164, "The Children Sing," if one of them had a heavy cardboard sun to twirl as they sang.

To make the "sun" cut a circle of heavy cardboard about two inches in diameter. Colour it bright yellow like the sun. Or cut two circles of heavy cardboard and fasten them together with staples with a yellow paper sun

which is larger than the circles of cardboard and has irregular edges, fastened between the cardboard. Punch two small holes about one-half inch apart near the centre of the circle. Run a two-foot string through one hole. Double it back through the other hole and tie the ends together. Place the string over a child's hands and twirl the "sun" to twist the string tightly. While the song is being sung, have the child move his hands in and out to keep the "sun" spinning. (See illustration.)

If the song "God's Love" is used, the windmill suggested to be made in the November, 1964, "Millennial Star," p. 390, would be an effective visual aid.

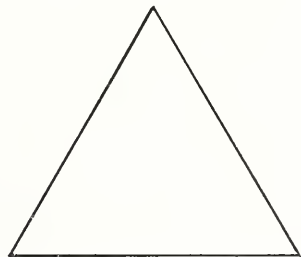
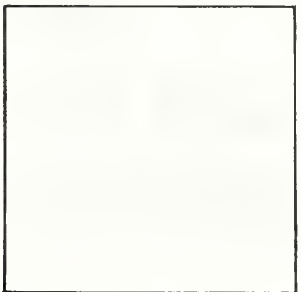
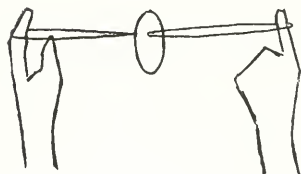
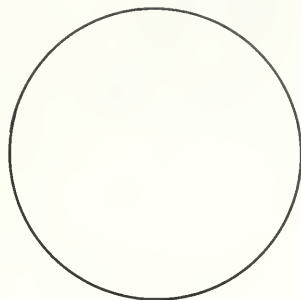
The children would have fun being the orchestra with one of the Primary songs. Several children, or one class, could each cut a piece of paper three inches long and one-half inches wide. Fold the strip in half through the centre. Cut a small diamond-shaped hole in the centre of the strip of paper. Taper the ends so the strip is wider in the middle than at the ends. Colour the strips as desired to make them attractive.

Choose several children to each press one of the strips of paper firmly against his lips and hum the melody of the song, blowing out through the hole in the paper as he hums. Children may wish to sing "too" instead of humming. (See Illustration.)

The rest of the class, or the entire Primary could sing the song. This would be effective with the song, "In the Leafy Tree Tops," No. 172, "The Children Sing."

To provide an activity for all of the children sing, "Happiness," "The Children Sing," No. 96, and let them keep time by clapping to the music. This song has a well defined and lively tempo and is a complete change from some of the more quiet songs.

Close the activity with a quiet song. "For the Beauty of the Earth," the song of the month for May, is a good one to use. Invite the children to hum softly as they go to their classes.



THE FAMILY HOME EVENING

by MURIEL CUTHBERT,
Leicester Stake

Getting out with the children

DOES your family squabble? Some people will tell you that it is unavoidable, but is it? They will undoubtedly change their minds after reading Lesson 21. When we realise all contention comes from Satan, we begin to realise how great his powers over us are.

All the illustrations given in the Family Home Evening Manual are as typical in this country as in America, and the suggestions of a box or drawer that no-one else but the owner can touch we can recommend from experience, but watch the little toddler who does not really understand and cannot be blamed if the box is not out of reach, or the drawer unlocked. Another rule, especially in a large family, is that only the parents are allowed to correct and punish the younger children. Older ones are inclined to be "bossy" and can make a younger child's life miserable.

I once read a very interesting article entitled "Love your Enemies—it will drive them Mad," indicating that they would be pretty low if they kept on returning bad for good. One illustration I particularly remember was that of the author's daughter who was being bullied by a big girl at school. The wise father arranged a birthday party for his own child, and invited this other girl. Apparently this was the first party she had ever been invited to, her bullying was because she resented being left out, and from there after she became the younger child's protector and friend. Kindness can indeed work wonders.

Now we come to a Family activity evening, and her unfortunately the Manual suggestions given are not practical for us, so let us see what else we can do.

Not all of us are fortunate enough to own a car, but we can walk. If we live in or near the country this will be no problem, and in the towns there are recreation grounds, parks and commons. Obviously we will not be able to get far in an evening, but we could manage a nature walk or a ball game for an hour or two.

Should the park be too far or if you have a baby in bed and do not want to leave home, you could play in the garden or spend the evening with everyone tidying up the garden,

digging, transplanting, etc. We like to give each child that is interested a small plot of their own, and they grow just what they like, but they must keep it tidy. If you have no garden, perhaps you could make window boxes or tubs outside.

Other evening activities could be bowling, swimming, miniature golf or pitch and putt, ice skating, cricket, tennis—in fact any of the things that the children are always asking to do and you never have the time.

Decide where you are going and fix a time for starting, then have everyone up and dressed and ready at least an hour before. Everyone that is old enough is to make their own bed, and as soon as breakfast is finished assign someone to wash up and clear away. Make a list of all you will need and have the children collect these things and put them ready in the hall. If you haven't packed the lunch on the previous evening, have everyone help now. An assembly line is the quickest way, one spreading bread, another putting in fillings, another packing into polythene bags or containers. Don't forget plenty of squash on a day out, children are often more thirsty than hungry. Should you be going by car then have Father supervise packing and last minute checking and seating arrangements, then off you go. Don't forget to return before the children are too tired—if you go by bus or train, it can be very difficult if you have three youngsters fall asleep at the same time.

Continuing on to Lesson 24, we have an appreciation of record keeping and it might help if you appointed one member of the family to keep the minutes of the family evening in a special exercise book. You could also assign one child the task of making sure that the family keeps the scripture reading assignment ... they won't forget even if you do.

Every family we know that are holding these family evenings are testifying how wonderful they are, and how much closer the family is becoming, but there are still some families who are holding back. If you are one then start now. Don't deny your family the blessings that the Lord has promised.

CONFERENCE TALKS CONTINUED

Lord has decreed will occur to all nations.

The Gospel of Jesus Christ is the remedy of our times because it now is and always has been the only plan by which men can live in righteousness and peace in the earth.

The Lord has revealed this repeatedly to men and it has been revealed again at this time and this Church is the custodian and legal guardian of that truth, Elder Romney declared.

If enough people in the world will will accept the pure gospel then the going forward-backward drift will be reversed, but if they do not, then the inhabitants of the earth will suffer the consequences, he warned.

The choice is clear. The message we declare is that of the glorious assurance that in the end peace and righteousness will come to the earth, but whether it comes after the destruction or after men repent remains to be seen, Elder Romney added.

Elder LeGrand Richards

One of the great distinguishing features of The Church of Jesus Christ of Latter-day Saints is that it has modern prophets and is guided by continuing revelation, conference listeners were told by Elder LeGrand Richards.

He told of the conversion of a prominent minister of another church who had been troubled by the divisions throughout the world on spiritual matters, caused by the varied interpretations of the Bible.

"One of the fundamentals of our Church is modern revelation and that is what convinced him that we have the truth," said Elder Richards.

He told of another minister who after serving for more than 30 years in his denomination, was converted to The Church of Jesus Christ of The Latter-day Saints.

The man said he always felt he had as much authority as any man until he met the Mormon missionaries.

"Now I have come to the con-

clusion that I must accept baptism at their hands," he wrote.

Elder Richards said, "He sat in my office one day and made this statement: 'When I think of how little I had to offer my people as a minister of the gospel as compared with what I now have in the fulness of the Gospel as it has been restored through the Prophet Joseph Smith, I want to go back and tell all my friends what I have found...'"

Elder Gordon Hinckley

Confirmation by the scientific world of The Church of Jesus Christ of Latter-day Saints' long stand against smoking was outlined by Elder Gordon B. Hinckley.

His talk, he said, was prompted by an experience he had with fellow passengers on a jet airliner who related their difficulties in trying to break the cigarette-smoking habit since reading numerous articles published about the relationship of cancer to smoking.

Two of his flight companions said they had read the scientific warnings that smoking produces cancer but conceded defeat in trying to break the habit. The third man was trying to break the habit.

Responsible officials, Elder Hinckley warned, are concerned over grim statistics that show between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of cigarettes.

"Your chances of death from lung cancer are 70 per cent greater if you smoke cigarettes," he said. "It is an issue of serious magnitude when the American Cancer Society estimated 'one-pack-a-day smokers die five years earlier than non-smokers ... Heavy smokers, two packs a day or more, die seven years earlier. This means that each pack shortens life 5-7 hours.'"

Britain and Italy have recognised the seriousness of the cancer threat in smoking and have placed governmental bans on cigarette advertising, Elder Hinckley said.

The fight against smoking is not a religious issue but a health issue and

though smoking - cancer - warnings brought down the consumption somewhat in 1964, the trend is again upward.

"In contemplating all of this," said Elder Hinckley, "one appreciates the incomparable wisdom of the Lord who in 1833 in a rural town on the frontier of America spoke these simple and encompassing words ... 'tobacco is not good for man.'"

"Can there be any doubt that it is a Word of Wisdom when great forces, with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say 'is not good for man.'"

Elder Hinckley said the Gospel is not a philosophy of repression but a plan of freedom that gives rewarding directions in behaviour and appetites.

Assistants to the Twelve

THE Gospel is the beacon light to guide humanity through the journey of life. It points the way, it inspires unselfish service, it fills the soul with love for others and it is the pure, primitive Christian faith preached by Peter and Paul.

And activity in the Church is one's best safeguard, it is essential to growth and development.

With these words Elder Alma Sonne, appealed to members of the Church to live in the light of the gospel of Jesus Christ.

"There is nothing more important than people; our neighbours and friends. They are precious in the sight of God. He loves them and amid the changes which come and go they are still His treasures. I have concluded that He is more interested in them than in their possessions," Elder Sonne declared.

We cannot fight change for we are living in a changing world. Few things are permanent. There are things, however, that do not change. Honour, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway.

Jesus outlined for us the road to

happiness. There is no other safe and dependable road for us to follow, for "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Elder Sonne said.

Elder Wm. J. Critchlow, Jr.

Elder William J. Critchlow Jr. stressed the importance of reading and re-reading the Book of Mormon.

In his remarks on the Book of Mormon, he related an amusing experience on a plane from California in which the man seated beside him practically asphyxiated him with repeated cigarettes.

Elder Critchlow was about to "tell him off" when the man produced a Book of Mormon and they struck up a "fine" conversation about the book.

"If this conversation had a subject, it would be: 'Read the Book of Mormon,' said Elder Critchlow.

"If you've read it once, read it again; read it slowly; put yourself in the shoes of Lehi when he led his people into the wilderness; Imagine you are Nephi when he was ordered to get the plates. What would you do?"

He advised those listening to read the Book of Mormon for pleasure, and read it with a purpose to discover its great spiritual values.

"You'll enjoy it; you'll discover that the book is true and you will find the Gospel of Jesus Christ," he added.

Elder Franklin D. Richards

Joseph Smith's vision of the Father and His Son Jesus Christ in response to the 15-year-old boy's prayer, was declared to be one of the most outstanding in the history of God's relationship with man.

Elder Franklin D. Richards made this statement as he addressed the conference session.

Elder Richards gave three reasons for his declaration:

The vision clarified the conception of the Godhead, making it clear that God does have a body, parts and passions.

Secondly, the oneness of the Godhead was made clear. God the Father and His Son, Jesus Christ, appeared as two separate personages, showing that the oneness of the Godhead is a type of unity of mind and purpose.

Elder Richards' third point was that the vision proved revelation from God to man had not ceased even though Christendom taught otherwise.

Other points of importance proved by the vision and the instructions given Joseph Smith by the Father and the Son included the declaration that there had been an apostasy from the true doctrines of the Church of Christ and that a new dispensation was to be opened, he said.

The position of the Church relative to future revelations was pointed out by Elder Richards as he read the ninth Article of Faith which states:

"We believe all that God has revealed, all that he does now reveal and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God."

The modern-day revelations of God to His prophets have answered many questions concerning the purpose of life, why we are here, where we came from, where we are going after death, relationship with God and how the children of God can obtain happiness, peace and eternal progress, Elder Richards said.

Elder Boyd K. Packer

A parallel every young person understands was used to explain why parents must exercise a firm rein on dating practices.

Elder Boyd K. Packer related a hypothetical situation in which a father carelessly loaned his son's \$7,000 convertible to a virtual stranger.

Noting that this would be extremely foolish, he observed that it would not be nearly as serious as a parent "loaning" a child for a date on a similar flimsy arrangement.

"If you are old enough to date, you are old enough to know that parents have not only a right but a sacred responsibility, and they are under counsel from the leaders of the Church to concern themselves

with your dating habits," said Elder Packer.

"If you are mature enough to date, you are mature enough to accept without childish argument their authority as parents to set rules of conduct for you."

Although maturity may vary, dating should not even begin until a boy or girl is well into his teens, Elder Packer advised.

"Then, the ideal dating is on a group basis—none of the steady dancing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens," he said.

He noted that young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with youthful growth.

"Oh youth, if you could know! The requirements of the Church are the highways to love and happiness, with guardrails securely in place, with guide signs plainly marked and with help along the way," he continued.

He counselled: "Be patient with your parents. . . . Give them the right to misunderstand and make a mistake or two. Recognise their authority. Be grateful for their discipline. Such discipline may set you on the path of greatness."

Elder Theodore M. Burton

Use of the sealing power of the Church to link families down through the various generations is absolutely essential to salvation, conference listeners were told by Elder Theodore M. Burton, who traced the role of Elijah in implementing this power in the various dispensations.

He told how this key was brought to Joseph Smith, and made reference to the question often asked as to why the Prophet forgot to include a baptismal font in the Kirtland Temple so that the work of salvation for the dead could be done.

"He did not forget or overlook this matter. The doctrine had not yet been fully revealed and there was as yet no sealing power given," Elder Burton explained.

Burton stressed that the great key of the Priesthood which was given by



Four of the General Authorities participating in the singing of one of the congregational hymns.

Elijah to Joseph Smith was the authority to seal on earth and have that sealing become effective in the heavens.

"It was not the work for the dead which was restored, but the power to seal the living which made the work for the dead possible," he continued.

The speaker expressed a conviction that unless the families of the righteous are sealed together from father to son and from mother to daughter back to Adam and from Adam to Christ and from Jesus Christ to God the Eternal Father, the purpose of earth-life has been missed and life itself has been a waste.

Elder Burton said it had been assumed that the sealing power for the dead was to be done merely as a gesture of grace on the part of the living.

"This is a misconception which comes from not understanding the full meaning of the Gospel," he explained.

"The plan of salvation is the plan of saving the children of God in a family relationship. Indeed we may call this a universal salvation because it applies to all men and women who will qualify themselves through re-

pentance and desire to become the children of God.

"We cannot be saved without our progenitors," he added.

First Council of Seventy

Elder Bruce R. McConkie

THE Book of Mormon has been given to the world to prove the divinity of the work of The Church of Jesus Christ of Latter-day Saints, said Elder Bruce R. McConkie of the First Council of the Seventy.

He began his remarks by noting that the world was filled with a great host of upright and good people who desire in their hearts to know the truth about religion.

They see a conflict in the various systems of religion, yet feel in their hearts that there ought to be a basic unity and complete truth where religion is concerned.

This same condition of disunity prevailed in the days of Joseph Smith when a religious revival swept

America. Joseph Smith sought God for an answer to the confusion, said Elder McConkie.

Every person of good-will who seeks to know the truth faces the same problem that faced Joseph Smith, and can find the answer in the same way he found it, he added.

They can ask God, their father, who is willing and anxious to pay the investigator's price to give us the knowledge and truth about religion so that we may have the ultimate truth and knowledge.

Elder Paul H. Dunn

A stirring appeal was made to Latter-day Saint husbands Sunday afternoon to take time out of their busy lives to show love and appreciation to their wives and children.

The speaker was Elder Paul H. Dunn, who brought many chuckles as he related a hectic four hours he spent when he attempted to substitute for his wife in visiting his home.

"I sincerely believe that my work day is as long and arduous as any, but I wouldn't trade it for that of my good wife who manages our home 12 hours a day," he told the gathering.

He gave his endorsement to five basic requirements for a happy, successful home as set forth by a husband-wife research team at Harvard University:

—Affection from the mother, and the necessity that she be constantly available to the children.

—Love on the part of the father. "Sometimes we fail to display this in a way that's meaningful to our children," said Elder Dunn.

—Supervision of the children. "This is basically the responsibility of the mother, but the father also must play his part."

—Discipline of the children. "This task mainly falls upon the father, but does not exclude the mother."

—Family cohesiveness—the tying of everything together.

In this regard Elder Dunn pointed out that Latter-day Saints have the benefit of wisdom from on high. He referred to the recently instituted Home Evening Programme to bring to children "their divine purpose on earth."



NEWS FROM THE STAKES AND MISSIONS

Sunderland Stake

THE opening of the newly constructed Sunderland Stake House was celebrated with a demonstration by the Sunderland Youth Activities' Association under the direction of Mr. Pat Gillespie. The demonstrations were on Aikido, Keep-Fit, Fencing and Basketball. The Sunderland missionaries played a local team at basketball and won the first match, but the scores evened up in the return game.

The climax of the opening celebrations was the Sunday Stake Dance at which more than 250 members and friends danced to the music of Ron Howard and his orchestra.

Many new friends were made as a result of these various activities.

Sister Grace Johnson, who holds the Gold Bar Medal for Highland Dancing, was piped into the Sunderland Ward Chapel by Piper Donald McClean for her wedding to Brother Trevor Kennington of the West Hull Branch.

President Frederick W. Oates, the Sunderland Stake President, officiated,

and Sister Gladys Oates was the organist. The bridesmaids were Sisters May Lynn, Gwyneth and Valerie Kennington, and tiny Deborah Lynn. The best man was Brother Alan Kennington. The reception was held at the new Sunderland Stake House.

South-West British

President and Sister Ray H. Barton, heads of the South-West British Mission, and three of their children, Ray, Bruce and Helen Gay, were present at a gathering of the South Coastal District saints in Poole Chapel.

The evening began with a special honours service, and the presentation of District MIA awards for 1964. Sister Barton made the presentations. Following the presentation of these awards, the spirit of the evening was continued with the South Coastal District Green and Gold Ball. Saints from Poole, Bournemouth and Salisbury branches were joined by members of the Southampton Branch, who came "across the border" from the newly-formed British South Mission for this ball.

During the evening President Babidge, the Bournemouth Branch President, presented gifts from the

saints to Brother and Sister Summer-sell, who were celebrating their silver wedding anniversary.

Sister Jeanette Glenn and William Hawes were married at the Bournemouth Chapel, with President John Babidge officiating. The bride was attended by three bridesmaids, Sisters Maureen, Valerie and Yvonne Giles. Jeanette is a convert to the church, and has served as a youth missionary in the Bournemouth Branch.

North British

Brother George Arthur Holmes, the Preston District Clerk, and Sister Madeline Di Cioccio, both members of the Nelson Branch, were married in the Burnley Branch Chapel. President Ronald Hughes, second counsellor in the North British Mission Presidency, officiated. Sister Margaret Di Cioccio was bridesmaid, with Brother John Vernon as the best man and Brother Kenneth Knowles as groomsmen.

* * *

President and Sister Roland L. Jaussi, heads of the North British Mission, were the guests at the Preston District Relief Society's anniversary party, which they held at the Rawtenstall Chapel.





Above left: The South London Ward Relief Society Presidency at their recent Anniversary party. Left to right, Sister Alri Schubach, secretary; Sister Rosina Hill, 1st Counsellor; Sister Irls Martin, President; Sister Dorothy Tanner, Second Counsellor.



Above: Scouts of the newly-formed 8th Crawley Latter-day Saint Group, which has now been registered with the Boy Scouts Association. This is the third group to be organised in and around the London area. Back row: Patrol Leader James Hart, Scout Master Roger Perry, G.S.M. Victor Palmer, A.S.M. David Kefford. Front row: John Baldock, Ian Marshall, Kleth Withington, Philip Kearns and Tony Pearce.



Above right: Crawley Scout Leaders after the presentation of Warrants by the District Commissioner. Left to right: David Kefford; Mr. Evans, Crawley District Scout Master; Roger Perry; Major D. Leggett, the Crawley D.C.; and Victor Palmer.

Right: Members at the Irish Mission's "Daddy-Daughter Dinner Party."



Below right: Irish Mission Lihoma girls presenting their Fashion Fantasy as part of the Mission Primary's St. Patrick's Day celebrations.



A CLOSING THOUGHT

from 125 years ago

This was the Editorial printed in the first copy of the "Millennial Star," published in May, 1840—125 years ago this month. The "Millennial Star" has been in continuous publication since that date, and is the oldest of all the Church magazines now being printed. Among the editors and assistant and associate editors of the "Star" have been numbered seven of the nine Presidents of the Church, many of the General Authorities, and others of the Church's most worthy and brilliant writers and thinkers. The "Millennial Star" is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain, and as such is the official organ for the Priesthood and all of the Auxiliaries in this country.

FRIENDS AND FELLOW-TRAVELLERS TO ETERNITY

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the MILLENNIAL STAR—that luminary, which, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottage of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes—their sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our inability, we shall carefully give heed to



the sure word of prophecy as to a light which shines in a dark place, and seek for the inspiration of the Spirit which guides into all truth, and, which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's breadth to the right or left from the principles of truth, to court a smile or shun a frown. We shall not be careful to inquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If, at any time, we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;" but at the same time, hold sacred the characters, regard the rights and respect the feelings of those who do not see with us. "The servants of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts and blessings which were set in order among the

ancient saints.

As to party names, we shall acknowledge no name as to belonging to the people of God but that of Saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfillment, according to the common usage of the language—according to the most plain, easy, and simple meaning of words and sentences.

As to "Calvanism," "Arminianism," "Trinitarianism," "Unitarianism," "Total-Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the laws, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840

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